

its demons, and calls humans to join *Familia Dei*.

The following three missiological strategies should be considered essential to the reality of post-Soviet society. First, the profoundly countercultural power of the worship service needs to be channeled toward healing the worshippers. Second, just as Jesus chose the family/household as both the social structure and spatial location for His ministry, so too the contemporary church-in-culture must consider this approach as her *modus operandi*. Finally, political participation suitable to the healing ministry of the Russian Christian community should be understood in terms of both creating an externally focused self-awareness and practical involvement in the life of the *polis*.

Andrews University, Seventh-day
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Title: A Strategy to Strengthen
the Role and Function of the
District Pastor for Effective Lead-
ership and Guidance of Local
Churches in Ghana

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Ever since the General Confer-
ence introduced Unions and Con-
ferences to run local churches,
progress of the gospel work in

Ghana has been slow. Before
their introduction, churches were
grouped into districts and run by
district pastors. Due to the high
administrative expenditure at the
conference and union level, local
churches have poor pastoral care.
When church administration is
given back to the districts, the
district pastor's role strengthened,
and conference expenditures re-
duced, more pastors can be sent to
the churches and more money will
be available for the local level.

Studies were carried out by
reviewing current literature on
church structures. Interviews
with conference leaders, depart-
mental directors, retired min-
isters, district pastors, church
pastors, church elders, and all
interest groups were conducted.
A ministerial manual for district
pastors was developed for future
training needs.

A new administrative model
that includes districts has been
developed. A ministerial man-
ual for the district pastors has
also been developed. In order
to strengthen the new church
structure, a curriculum for train-
ing church leaders has been out-
lined with evaluation and moni-
toring tools. The restructuring
of the church organization will
hopefully free up more pastors
for the work at the district level
that will contribute to greater
church growth in Ghana.

A new administrative struc-
ture including districts has been
designed to be implemented
throughout Ghana. A program
to strengthen the roles and

functions of district pastors has also been developed that will strengthen church members who offer voluntary services in the spreading of the gospel. The new leadership manual for district pastors will be used to guide them in their ministerial duties. Finally, with expenditures reduced at the conference level and new conference administration in place, local churches should have more financial resources for work at the local level.

Andrews University, Seventh-day
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Title: An Adventist Missio-
logical Response to Traditional
Beliefs in Kenya

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Seventh-day Adventist Christians in Kenya struggle to practice pure biblical teaching because many still practice their African traditional beliefs. Many of those traditional beliefs are inconsistent with biblical teachings. This problem has contributed to syncretism that has weakened the Adventist message in Kenya. Many church members follow traditional beliefs because they fear to be condemned by others in society. The traditional belief that says a dead person

continues to live and can communicate with the family is still strongly supported by many people in Kenya. This traditional belief contradicts biblical teaching concerning the dead.

Other traditional issues church members struggle with that are in conflict with biblical teachings include widow and widowers' issues, witchcraft and magic, demonization and how to deal with it, polygamy, genital mutilation, and several others. These African traditional beliefs have not been adequately addressed by the Adventist Church in Kenya. The problem has existed in the Church for decades and should be addressed because it contradicts biblical teachings and Adventist fundamental beliefs.

This study looked at the background and practices of several African traditional beliefs. Books, journals, articles, and dissertations from the James White library helped the researcher understand African traditional beliefs in the Kenyan context. An Adventist biblical response to the issues of witchcraft, funeral rites, wife-inheritance, death rituals, and demonization was developed.

A critical contextualization process was suggested so that local people are involved in discussing the issues and dealing with them in biblical ways. This approach empowers church members to deal biblically with the challenges traditional beliefs pose.

The interviews conducted in Kenya indicated that a number of Kenyan Seventh-day Adventists